A brief review of Fatiyan, Malamatiyeh and Qalanariyeh, Similarities and Differences

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ABSTRACT

Pious and free people from any dependency introduce themselves to species in different times by different topics. These people are sometimes called sufi, Aref, Rend; and sometimes they lived as chivalrous, Qalandar, Malami, dervish and…. The aim of this study is exploring the content analysis method to study the customs, beliefs and opinion of three groups of Sufisme.g.Fatiyan, Malamatiyeh and Qalandariyeh, to identify their commonalities and differences. The literature review found that the origin of all three Fatiyan, Malamatiyeh and Qalanadiyeh groups were Sufism. Despite similarities, they also have some distinctions; however, the distinctions among them are not so that the accumulation is not possible. A Sufi can be generous and even can be a rebuke, or a Malamati can experience the Qalandariyeh method and/or even can be assume as Fatiyan. Similarly, a full, pious Sufi can be a perfect Qalandar.

INTRODUCTION

Fatiyan:
The literal meaning of Chivalry:

In the Arabic word Fotovvat is an adjective, which derived from Fata, so likely “Rajolat” derived from “Rajol”, “Abavvat” derived from “Ab”, “Akhavvat” derived from “Akh” and so on. In the Arabic word Fatta means juvenescence and is a person how begins his/her adolescence. In dictionaries “Fotovat”, with o letter in first and second syllables and by using intensification and o in third syllables, means “magnanimity and humanity”. (Montah alarab)

“Fatta” with this spell, “A” in first syllables and “short A” at the end, means young and good temper young man. “Fetti” with this spell means youngish in everything and “Fatae” in the rhythm of “Samae” means youth, being young and chivalrous.

Idiomatical concept of Fotovat:

Fotovat and chivalry is sacrifice, in Mystics’ epithet which its first degree is sacrifice to ambition and its supernatural order is self- sacrifice. Sallemi argued herein that sacrifice means self- minimizing and others’ amplyfying and respecting. Forgiving others’ slip and showing good behaviors to people; absolving who felt indignant with him; observing your temper accomplishmnent and your defect are other meanings of sacrifice in his viewpoint. (Refer to book. Sallemi, 1373 A.H: 51, 117, 436 and 506)

Ghoshyri’s belief about Fotovat is not seeing yourself grace and strength, and it has three degrees: leaving hostility and despising others; make beneficence in spite of disserving; selfgenerosity for not seeing any one accept Allah and not doing any works for prize, and obey God truly. (Ghoshyri, 1346 A.H: 167)

Fotavat figuratively called courage and generosity, at the age of ignorance. Various derivatives of word “Fotavat” is repeated ten times in Qur’an as follows: Fati (61/12), Fatiyan (63/12), Fatiyeh (13/18), Al Fatiyeh (10/18), Le Fatiyeh (61–59/18), Fatihah (30/12), Le Fetyaneh (62/12) and Fattyatekom (33/24–29/4).

In interpretation of these verses, Fattyattranslated as bondwomen and nurses and Fatayand Fetyan are translated as servants and agents. But Fati is called as young and chivalrous and also called as student (when Fati refers to Joshua bin Noon Khalifeh and companion of Prophet Moses) and Fetyehtis about the companions of the Cave) is also translated as chivalrous. Therefore in all parts of the merciful Quran, except in two or three
cases, chivalrous and chivalry are not mentioned in the interpretation of the Fati term. Mentioned cases are one for Prophet Ibrahim (AS), another for veracious Prophet Yusuf (AS) and the third one is about the Companions of the Cave. The Lord of the pious, Imam Ali bin Abi Talib (AS) was called Fatain the Battle of Uhud. So that Prophet Mohammad (PBUH) gave the flag to Imam Ali (AS) and he with a group of Messenger’ noble companions, went to war. It is narrated that since in the Uhud day, the battle happened and attacking and killing intensified, the Prophet Mohammad (PBUH) supported from the Ansar.He told Ali (AS) to carry forward the flag of Islam. Ali (AS) done so and called among rows, that “I am Ab al Qasm” [la Fata alla Ali]. This is reported by author of “Ferdos al Mojahedin” in his book. One of the tasks that pious and true Muslims in early Islam, recognized for selves was going to fight and Jihad in border areas of Islam. Many of the earliest Sufis have frequently gone to fight with infidels and some of them were killed in this way. Since then, the Sufis settled in monasteries. They directed from smaller Jihad to the greater Jihad by this mean “the fight against sensuality”. Because of this reason Fotovat, which first concept was synonymous with bravery and generosity, changed to sacrifice in new meaning and refers to avoiding carnal desires and passions and obtaining good behaviors.

Originally Fotovat means to be young, but in Quran often translated as “youth”, “chivalrous”, “young people” and “tolerant men”. Gradually the concepts of “valor” and “generosity” comes with the word “young” and when the Prophet (PBUH) quoted about Imam Ali (AS) that “there is no chivalrous other than Ali”, gradually all the spiritual beneficences and all aspects of the courage were collected in this word. (Refer to book, Zarin Koob, 1376: 348–347 and Shafie Kadkani, 1387: 159)

Historical journey of Fatiyan:

“The first narratives that have quoted by people from the Prophet (PBUH) about chivalrous persons was that, “the Prophet (PBUH) said the symptoms of chivalrous people in my followers are include truth in speech, fulfilling the covenant, paying the trusteeship, quitting lying, mercy on orphans, given to beggars and increasing the beneficence and hospitality. But first of all features is modesty and shame. Although the principles quoted from the Prophet (PBUH), his companions and followers about Fotovat, is all about Islamic and Qur’anic virtues of morality, yet, there were signs of other features about Fatiyan from early days of second century, that does not at all have any roots in religious teachings. In the second century A.H, and in the first thirty years of this century, there were people in Sham and Iraq who called as “Fatiyan”. They “done vain works, drank alcohol and listened to music”. A number of Ayaran and Shateran emerged at the end of the second century and were facing to government and society. They also had their own special languages; this means that, they speaking in the Arabic language with the words and terminologies that has been made by them. The same thing that Qalandaryan, also have benefited from it later. Also in the third AH century, Fatiyan were done any depravity, corruption and even pederasty. Burglary and robbery was also added to these features in the fourth century and the words “Shater”, “Ayyar” and “Fati” (Fatiyan) were used almost in one meaning. In the mid-fourth century, Ayaran and Shateran have related their methods to religious chivalry and in this way were done vain a lot. In about the fourth century, there was not any spiritual life or boundaries between these two species, “Fotovat” and “Ayyari”. Ayaran at the beginning of the fifth century were done unprecedented work, such as confiscation of people’s properties and burning of people’s homes; among them was noble house of Sharif Morteza (a Islamic and Shia leading leaders and the collector of Imam Ali (AS) remarks in Nahj al Balagheh), which was burned in Baghdad, in four hundred and fifteen A.H century. In the early of fifth century in Sham territory, especially in Halab, the Ayaran and Fatiyan received another topic and that word was “Ahdath” (means young and teenager). “Ahdath” properties were intervention in political power; with intervention they sometimes helped a king, and made him despicable and oppress, in other times. Later, the “Ahdath” word also received topics in Great Iran territories, which was referred to the branches of regulations of Ayari and Shater. Login in collection of Ayaran, Shateran and Fotovat companions, in fifth century, they brought their customs to perfect; so that their commander should be wrote a charter for everyone who wanted to enter this religion” [14].

Historical development of Fatiyan and Ayaran strength were mentioned briefly. But regardless of any corruptions in this group, mystics and saints, they have known important a clear and bright conscience for Fatiyan and talking about this cult, was just talking about enlightenedchivalric, not a sect which was later switching to deviant and deformation.

Marouf Karkhi said about the signs of chivalrous: “chivalrous has three signs: constancy without misconduct, eulogizing without reward and paying without question”. Jafar Helzi said: Fotovat is self-minimizing, and is respecting to Muslims. Abu Abdullah bin Ahmad Maghrebi, defined it so: “Fotovat is to deal good with someone who hated him, to give your property to someone who is unsightly in your mind and to behave good with someone who is offend you” (Kashefi Sabzavari, 1350: 7–9).

Sa’di also wrote in this regard:

The world is yours if you are chivalrous. Both worlds are straight for chivalrous
If chivalrous be correct, he is patron saint. Veneration is Imam Ali’s custom.
(Sa’di, 1384: 83).
Onsour al Maali Kaykavous bin Alexander bin Qaboos, has a definition about chivalry and magnanimity, in Qaboos Nameh book. He told that, “some said, the magnanimity principle is three things: one is to do what you said, the other is not to say anything except telling the truth and the third one is to be patient; since each attribute that belongs to the chivalry is bellow of those three principles”.

Fotovat for the public is as follow: having desirable characters and suitable behaviors, so that with those characters can be distinguishable from fellows; and special individuals define Fotovat as follows: emergence of the brilliance of human nature and its’ overcoming on the darkness of carnal attributes, in orderto learn moral virtues and to forget and to take care of vice behaviors. The Bible says that Moses (blessing of Allah be upon him) asked God that (Ma al Fatveh?), my God, what is Fotovat? He replied that it is “An Taroda Al Nafsa Elayah Taherahtan Kama Ghabal taha Menni Taherah.”. This sentence means, “Fotovatis that you also give me the pure soul, which I delivered you pure, before” and purity of the soul is referred to temperament and nature that “Fetraa Allah Allti Fatar Al Nasa Alayha” (29/30). So the rapacity and the physical and animal stains (passion and natural disasters and qualities) remove from the human nature, while entirety of his moral virtues are innate. In fact, Fotovat is the light from divine realm which has truly, heavenly, good effects on the conscience of the owner. Withthis action, evil morals and animal behaviors which were created in human soul due to the civil and material belongings are completely resolved.

Someone asked Imam Ali (AS) that “what is Fotovat?” he said that Fotovat is, not doing anything secretly which will not do it obviously that if the fact becomes apparent; you became ashamed of doing it. Indeed this happens when the seeker of Allah knows that the God is present and knows that the God sees what he will do.

Someone asked Imam Hassan (AS) that what is Fotovat? [Said]: behave with all people with good morals, because it will help you to become friendswith them. Imam Hossein (AS)said that Fotovatis to be faithful to your promise and to be constant on the straight path of the road toward religion. Ghalla Allah Ta’alla Ya Ayohal Lazina Amano: Aufoo Bel Oghud”(1/5) Fulfills to the promise, is what the chivalrous do and being unfaithful to the promise is the sign of lack of belief. (Kashefi Sabzvari, 1350: 9- 11).

Following sentences are about apparent and consciencebasesof Fotovat: if you are asked about the number of Fotovat’s bases, Tell twelve: six apparent bases and six conscience bases.

But the apparent pillars of Fotovat:
First – to stop behaviors like backbiting, vilifying, prevaricating and babbling; and Fotovat testament is true for one whom people are safe from his tongue.
Second – close your ears to what you must not hear
Third- close your eyes to what you must not see.
Fourth- avoid doing forbidden and unlawful works with your hands and not hurt anyone.
Fifth- do not put your step into a place that you do not let to go and do not bother anyone with hurt and grudges.
Sixth- keep your abdomen and your body from what is forbidden to eat and adultery.

But those six conscience bases of Fotovat:
First is generosity. Its meaning is giving to someone in need, without asking any question and observer his dependency. Second is humility. This means that to see everyone better than you and be humble to all. Third is satisfied; this means that to be satisfied to what God has given and not want any more. Quarter is clemency and mercy; this means that to compassionate with God’s creators, to forgive their guilt and be kind and beneficent to them, as much as possible. Fifth is the lack of pride; this means that not to be proud with your worthy works, because the devil was damned and rejected forever by pride. Sixth is full paying attention to proximity positions; this means that to purify the heart through austerity from interest in order to just be the position of God (king of love), and [to] be illuminated by the light of radiance of divinemanifestations; and so long as the heart is not clear from dependence, the God will not pay attention to him.

If someone ask you that, what is the meaning of Fotovat’sletters? Tell, F letter in “Fotovat” means doom; as long as the seeker does not forget his desires,does not receive to God’s characters. The first “T” in “Fotovat” is due to abstraction. The “V” in “Fotovat” means troth, which means keeping the appearance and conscience of traditions. The second “T” in “Fotovat” is the reason of our leaving toward Allah.

If someone ask you that what is humanity? Tell humanity is a part of Fotovat, as the Fotovat is a part of doctrine. If you ask that why this science is called the science of Fotovat; despite the doctrine principle and is notknown as the doctrine? Say to them, because everyone hasn’t strong resistance to remain in the doctrine and because the doctrineis to followthe Prophet Mohammad (PBUH) and Imam Ali (AS), completely. (Kashefi Sabzvari,1350: 29- 24).

Garment and customs of “Fatiyan”:
Social garments of chivalrous in Asia Minor were white wool cloak, unlike the Sofia who wore blue wool cloak and therefore they named as “person who wear woolen clothes” and “person who wear dark clothes” and “person who wear indigo dark clothes”. This shows the relationships between Fotovat and Mysticism. “Qolnosveh” was the name of Fatiyan’s white woolen cloak in Asia Minor. They had thrown a shawl which was
Sufism, chivalry, and Fotovat ethics completely spread in Iran, for centuries. That was the most effective means. Ahmad bin Sahl Sufi Poushangi died in 384, were at first been the heads of chivalrous and Fatiyans. Alongside of him died in 240, Abu Hamzeh Omar bin Salmeh Haddar Nayshbouri died in 264 or 265 or 267 and Abul Hassan Ali bin Manghazshirzi Kannani who was one of the Syrian rulers that was born in 488 and died in 584. He was very brave and capable literary. Some great Sufi scholars were known as the title of “Akhi” means “my brother”. It is clear that they were leaders of Fotovat including Akhi Faraj Zanjani the famous mystic who was died in the first day of Rajab month 457 on Wednesday and Akhi Ghotlaq Shah who was the disciples of Sheikh Abdullah Ghorjestani and he was also a disciple of Alaldouleh Semnani and Akhi Mohammad Dehestani who also lived at the same time.

Iraqi and Syrian Fatiyans, knew also Hassan Basari as the leader of Fotovat and named him as “Sayyed al Fatiyan”. Beginners and novices and those who had recently arrived to the group, named as neophyte in Iran, were named as “Ibn” and predecessors were named as “Ab” and “Jad”, by Fatiyans in Egypt and Syria. They also called all the people as “Akhi” and thus the Fotovat group had been a family including grandfather, father, son and brother.

A very interesting discussion of mysticism in Iran is the sect of magnanimity which in Arabic language was translated to Fotovat. Flourishing the sect of magnanimity and composing of magnanimous or chivalrous populations were all one critical aspect of social history in Iran. There are evidences that suggest that the base of this social sector in Iran has been in the pre-Islamic period. This time is the unpleasant relic of an era in which some people have been divided to privileged classes so a way began by those who saw failures. This way was that to be more consistent, merciful and respectable to people than privileged classes. Persians in the corners of Iran, especially in the east and mostly in Sistan and Khorasan areas, arose against cruelties and racial prejudices of Amavians and their surrogates, in the mid-second century AH. Most chivalrous were the guide of this national men’s movements. Abumuslim Abdulrahman bin Moslem Khorasani who was a person from Makhan in the land of the Marv, was the greatest guide of this group. He was tired on 109 and was killed by the permission of ingrante Abbas Caliph, on 24 Sha’ban 137. Chivalrous in eastern of Iran by the name of Ayaran and Kharejiyanhad done manship uprisings, before Iranians regain their independencies continually, in the era of Bani Abbas. The most famous movement was Hamzeht(the son of Azarak) movement in Sistan. The movement was happened in the year 179 and continued for 34 years by his stability. This person was killed on 12 Jamadi al Akhar 213. Forty-one years after that evidences, Safaryan who have the same group rose in 254 and after Taherian they stroked the second knock to the body of Arabic regimen in Iran. Alwayys, Sufi elders in Iran have known mysticism for particulars and have known magnanimity for publics and promoted them, both together. As three people of elders patriach in Iranwith these names, Abuhamid Ahmadbin Khazravieh Balkhi died in 240, Abuhamz Omarbin Salmeh Haddar Nayshbouri died in 264 or 265 or 267 and Abal Hassan Ali bin Ahmadbin Sahl Sufi Poushangi died in 384, were at first been the heads of chivalrous and Fatiyans. Alongside of Sufism, Chivalry and Fotovat ethics completely spread in Iran, for centuries. That was the most effective means of...
among publics, for Iran’s national spirit, rebellion and resistance against strangers and tyrants. In the era of Safavieh, the first disciples of doctrine of Sheikh Safi al-Din Ardabili were mostly famous as Haydari on the occasion of Hayder Sultan, the father of Shah Ismail who died in 898. They provided the Qizilbash group and were known Shah Ismail as their mentor a “perfect master” and “the Grand Sufi”. Then they clashed with followers of Nemat Allah Vali who named him Nemati and Shah Abbas disarmed them to dispose their domination. The Qizilbash succumbed, because they were more followers of Fotovat’s ethic. Their extraordinary influence, which they had in the ninth century at the end era of Taymuri, disappeared. Their numerous organizations aborted in Iran and their great communities which named in Iran “Langar” and “Zaviyeh” were closed. Since then, followers of Fotovat and magnanimity remained scattered around the Iran. Just like as their leaders, they grew the youth and men, and made them to be accustomed to their ways. They used the words “Luti” and “Alvat” for them and because the most of them lived in Mashhad, were known also as “Mashdy”. The words Akh, Akhavi and brother which chivalrous used for each other before, changed to the words “Dadash” and “Dash”. Iranian ethic of chivalry and Fotovat sent from this land to all of the Islamic countries and even Arabic countries that were far from Iran such as Iraq and Syria and people became familiar with them. The first important central of them was Baghdad, and from here they tried to spread ethics. The ethics of “Fotovat”, “Fati” and “Fatiyan”, had sent from Iran to the farthest regions of the Islamic worlds. (Nafisi, 1371: 131, 133, 155, 157 and 160).

The relationship between Fotovat, Malamat and Sufism:

Fotovat received various form throughout history and depending on situation and this point makes it difficult to investigate. Also communications of chivalrous with craftsmen traders were not to keep the different trades separately from each other, but they made connecting links between different trades. The slogans of chivalrous, especially as earlier leaders of Sufism taught, in many ways were reminiscent of the slogans Malamit’s group. Abu’ja’far Yazdanyar quotes in the book of Rouzeh Almoridin in the thirty-seventh chapter that asked Sufi who is “Fati”? He said those who do not have claim in their conscience and not have any artificiality and hypocrisy in their apparent. So that not telling to people the secrets those are just between him and God. There is not much difference between such the interpretations of “Fati” with the definition of “Ahle Malamat”. This indicates that there is relationship and union between their principles. When Abuhafas Naysbhouri went to Iraq, in the chamber that Junaid and other Iraqi Sufi were present, talking about Fotovat came up. When Abuhafas said that Fotovat is to behave with justice and not expecting others to behave you so, Junaid said to his companions to come up, that Abuhafas gained prominence to human and all particles of him, means in Fotovat. This is suggesting an affinity and close relationship between mysticism, Malamat and Fotovat. The doctrine of Ahmad Khozravieh, had named as doctrine of Malamat by Hajviri. Khozravieh was a person who Ghoshyri and sherani count him as chivalrous. Hamdoun Ghesar, who also was the promoters of Malamat doctrine in Nayshbouri, and Nouh Ayar in their discussions, they were talking about Fotovat and chivalry. (alresaleh alghoshyriyeh: 161, Sherani, Tabaghat alkobra: 154, Kashf almahjoub: 149, quoted by Zarin Koub, 1376: 349).

The relationship between Langar, Convent and Gymnasium:

A striking feature that in this time, separated from the doctrine of Fotovat group and itself developed separately besides Sufism, was customs and morals of Gymnasium. Ideal moral of Gymnasium yet has this sign from the doctrine of Fotovat. This ideal moral is the base of respecting elders. Also in this culture, the ranks of the elderly that named in sequent as ringmaster, Miandar, Kohnah Savar and athlete, are regard with reverence. As the title of master is still remain by the influence of Mysticism. What especially links Gymnasium to Langar and hospice is its’ relationship with the memory of Pouria Vali- the champion Mohammad Kharazmi. (Refer to, Zarin Koub, 1376: 351 and 1385: 177).

Perhaps the oldest reference about relationship between wrestling industry and the doctrine of Fotovat is an interesting chapter which Hossien Kashefi has written about, in Fotovat Nameh Soltani. In the same time, more vivid images of heroes’ principles can be found in the Badae alvahghae book, the result of Zain aldin Mahmoud Vasefi which is related to the era of Soltan Hossien Bayghara. Among the wrestlers of Soltan Hossien Bayghara, a famous hero who was named Pahlavan Mohammad Busa’id, knew most of existence “sciences and technologies” and composed Qalandaraneh poems. His nephew was a famous hero and his name was Dervish Mohammad. His lineage from both sides reached to Khajeh Abdullah Ansari and Sheikh Abusa’id Abualkhayr. Both of them were considered as Dervish and poverty stricken as well as athletic. Amir Alishir also said hero Mohammad abusa’id as “leader of poverty stricken” in Majales Almanafes that shows an old relationship between traditions of Gymnasium and poverty stricken. [17]

Malamatiyeh:

Malamatiyeh is a congregation that its’ members try to uphold sincerity and protect the truth. They indulge fulfilling their obedience, worship and charity although they actually do not miss good deeds any
time. They adhering to all the virtues but in appearance they behave in such a way that people blame them. By this method, they want to increase the closeness to God. Malamatiyan do not pretend to do good things in order to hide their status from people. [13].

Hajviri mentioned about Malamat doctrine and its’ proponent by inspiration of God’s book: “A group of elders have chosen the Malamat doctrine and it has a huge impact on the purity of love. Among human, followers of the truth, are blamed by people. Especially the elders of this community and Islam Prophet (PBUH) who was the leader of truth, as long as he did not receive the revelation, he was great and well- known in the sight of all people, but after receiving the revelation, was blamed by people. Some said: “he is a necromancer” or “he is a poet” or “he is prevaricator” or “he is a lunatic” and so on. Allah described the believers and says “believers are not frightened the blame of people who blame”'; God also says “do not fear the censure of those who censure. This is the Grace of God, He bestows it upon whomever he pleases, and God is ample-giving, all knowing” (al Maedeh, 54). God with his honor keeps his lovers until their circumstances remain hidden. God also will keep his friends from attending to themselves, in order to not seeing their beauty and to preventing proud. So God created people and self- grumblers to blame them. Proud is one of the worst pests for followers of the truth. God protect his followers from this pest. Malamat is on three aspects: one is going to the true way; the other is attempting, and the third is leaving out. The aspect of Malamat about “going to the true way” is that one does his work and protect his religion but people blame him about that. People select this way against him but he does not pay attention to them. The concept of Malamat about “attempting” is that one finds a great status among people and his midst leans toward the status and associates with them but when becomes aware and attempts to leave them and pays attention to truth, people blame him about things that has no harm in religion and people hate it. The concept of Malamat about “leaving out” is that a person catches disbelief and misguidance, and leaving out religion and abide. And says: “this is a blame that I do”. And this is his way about it. [5].

Dr. Zarin Koub believes about emergence of the doctrine of Malamatiyeh in Nayshabour, that this was a kind of reflex against severe piety of Karramiyan. Clientele of Malamatiyeh wanted to decorate Sufism with bogus models and give a special freedom to devoutly, extreme ascetic Sufism. [17].

Khorasan inhabitants obeyed the doctrine of Malamatiyeh and in the early period, called them “Mahzounan” and their “principle” is that when they go on truth, they do not fear the censure of those who censure. So do not array themselves for others, but ask God to array their mysteries (within), for themselves. It is reported from Abdollah bin Mobarak that he said: “a person who censure is that do not explore any goods and do not hidden any evils”. [14].

The status of Malamat is the status of God messenger and truth. The elders acting on it are including: Hamdoun Qasar, Abusa'id Kharraz and Bayazid Bastami. Followers of God are three groups: followers who abstain from the world, creatures, piety and good deeds…this group is called worshipper…The second group considers all actions attributed to God and do not any arbitrary for himself… The people in third group are those who do not perform more than quintet prayers and do not make any privileges for themselves in religious duties. In order to not recognize and their group do not have any detection points for being recognized. This group is exclusively and individually relate to God and they are steadfast and firm, in God’s slavery. Even they do not waver as long as blink takes… they do not need to creatures. Because satiety of God, does not dominate on this group to cause objects honor on them. They know well that honor is just reserved for the rich God. This group is called Malamatiyeh. Malamatiyeh are the most prominent people and their followers are the most preferred people and transport in the status of valiancy. There is no group except this group that has the status of Fotovat and dealing with God, without considering the others. [6].

Garment and customs of Malamatiyeh:

The sect of Malamatiyeh has emerged from the end of the third century. Motaharbin Taher Moghadasi, in his book with this title albade va altarikh which was written in 507, divided this group in to four groups: Hassaniyeh, Malamatiyeh, Sufiyeh and Ma’zouriyeh. And said about them that they altogether don’t compliance an obvious religion and distinct belief, because they follow the thoughts and ideas. They transfer one thought to the other. What others had written about Malamatiyeh are like so: they said that the unique idol is God and he must accept creatures’ functions. In this case, the seeker must not think about his function or acceptance of the function and thinking about people’s sights. They believe that one must do everything with sincerely and avoid any of hypocrisy. He must know that the first step of confidence to God is having suspicton to himself, because truth is the base of the cognition. Though they must be free in their ethics and deals and unlike Sofia and Pashmine Poushan, their appearances must not be different from other people in terms of garment and behavior, in order to not involve in ostentation and not forget the direction of Mecca for prayer. Especially they must effort never try to “appear good functions and do evils”. They must believe that worship is just a secret among “servant” and “God” and worship is not for acception of people. So because of exploring their worship and hypocrisy, do not self-blame. Even to avoiding hypocrisy and pretension, they believe, they must explore their obscenity and state the defects of their conscience, and always know their conscience as culprit and nefarious.
Therefore they always do something that people would blame them. So not become proud and deceived and do not worship for satisfaction and acceptance of people. [9].

As Hajviri reminded, Malamatiyeh believed that blame has a special influence in purifying of truth amour and they count the Prophet as a first Malamy. Those who censure just seemingly pretend to mention and hearing and they refrain from extravagance in them, not like jurists of Hanableh that completely deny and boycott it. The bases of blame thought are included: piety and chaste votary that are free from any claim and pretense. [17].

Leaders of Malamatiyeh:

Attar Nayshabouri wrote in Tazkerat aloliya about Hamdoun Qassar that: “the sole judgment, the mark of blame, the old master of penchant, the Sheikh of passion companions and the beneficent, Hamdoun Qassar was an elderly leader, his religion was Shouri, he was disciple of Butrab and leader of Abdollah Mobarak. People blame him and the religion of Malamatiyan in Nayshabour was published by him”. [2].

Abulkhyer (440-357). All existence evidences show that Qalandar had been a place where followers of that place called as “Qalandari” and Qalandar was itself a place like mosque, pub or school.

Abumohammad Sahl bin Abdollah Shoushtari (Testari) who was died in Moharam 283 in 80 years old, and Abulghasem Jounaid Baghdadi Ghavariri Zojay Kharaz that originally he was from Nahavand and died in 297 or 298, accepted his believes. It is clear that his ideas were accepted in Iran and also accepted by Iranian who lived in out of Iran such as Sahl bin Abdollah and Jonyd who were cooperated with him. [9].

Abusaleh Hamdoun bin Ahmad bin Ammareh Ghassar Nayshabouri has known as the first leader of Malamatiyan that died in 271 and was graved in Hireh Nayshabour. It was written that he at first published his doctrine in Nayshabour. When he went to Iraq from there, both Abumohammad Sahl bin Abdollah Shoushtari (Testari) who was died in Moharam 283 in 80 years old, and Abulghasem Jounaid Baghdadi Ghavariri Zojay Kharaz that originally he was from Nahavand and died in 297 or 298, accepted his believes. It is clear that his ideas were accepted in Iran and also accepted by Iranian who lived in out of Iran such as Sahl bin Abdollah and Jonyd who were cooperated with him. [9].

Abuhamz Amrobin Salmeh Haddad Nayshabouri who was died in 264 or 265 and/or 267, was known as the second leader of Malamatiyeh. It is clear that the beliefs of Malamatiyan such have been consistent with Iranian people or at least the people who lived in Nayshabour in that time, that when they were announced by Hamdoun Ghassar, another great leader in that time, combined to them. Abuuthman sa’id bin Ismail Hiri Nayshabouri who was originally from Ray and was died in Rabie alavval 298, was known as the third leaders of Malamatiyan. The fourth person who was the leader of Malamatiyeh and was famous in history had been Abumohammad Abdollah bin Mohammad bin Manazel Nayshabouri, he was the leader of Malamatiyeh in Nayshabour and died in 329 or 330. (Nafisi, 1371: 166-167).

Malamatiyeh training leaders to avoid public acceptance that was, in their mind, trap of the evil and originated from like of status, they preferred to avoid from all things that made Sufi and Mystic acceptable for popular and employed them from truth to creatures and to the egoand caused them contempt and disbelief and object of people’s blame. This training which apparently arose from period of Bayazid Bastami or had been simultaneous with start of Karimiyan’s activities in Nayshabour, is called Malamatiyeh doctrine and inmate of Malamat or blame. Abu Omarobin Najid the relative of Abuabdoalrahamn Moslemi was one of the last old pioneers of this training in Nayshabour. [17].

Qalandarieh:

All assumed “Qalandar” as a person, like “mystic” or “Sufi” or “rogue” whereas Qalandar had been a name of a place till seventh century. Persons belonging to that place called as “Qalandari” and Qalandar was itself a place like mosque, pub or school.

Where the word was first used, apparently, is a fourth-century folk quatrain which had read by Abu Sa’id Abolkhyer (440-357). All existence evidences show that Qalandar had been a place where followers of “Kharabat”, “Qallashan”, “Maghameran”, “O’obash” and “Ronoud” were collected and in that place the music had been heard and named it “status of Qalandar” or “way of Qalandar” or “doctrine of Qalandar”. Maybe can say that Qa’landar (Qalandar)/ Kalangar (due to conversion (nd/ ng)) will connect with Kalenjer (meaning a fence to ruin). In this way it will have an Indian root. Maybe it is correct that, this nomination is due to the fame of Kalenjer conquered and fame of its untouchable legend, and rogues and vagrants in Khorasan satirically called the place of gambling and debauchery with the place in which accumulate as Kalanjer/ Kalanjer/ Q’lander. Most likely, the word has an Indian root and cannot find any derivative in the Persian language family. [14].

In a book entitled Managheb that in 748 AD, was written by Jamalaldin Savi, the five letters of the word of Qalandar is justified as follow: Q: contentment, L: kindness, N: remorse, D: faith and R: austerity. [13].

What seems important is that Qalandar was the name of a place and other common interpretations, such as Rend Qalandar, Sharab Qalandar and … from the seventh century AH onwards have entered in to the linguistic and spiritual aspects of language structure and literature. The mean of Qalandari is celibacy and detachment from both worlds. In Riyadh Qalandar is implying as pardon of status. Qalandar completely has celibacy and
detachment and try in destruction of habits. (Refer to book. Hedayat, Riyadh alarefin: 41 quoted by Sajadi, 1354: 382-383). Iraqi said:

Poet says arogu with ethic of Qalandari that to drink and do not think to anyone. Think that all a little things are too much, because wandering Dervish cannot put cure on your injury. Go to monastery and sit down with a good sweet boy. [7].

Qalandariyeh are those who do not pay much attention to thought of people and try to destroy customs. Their asset is only comfort and not so much worshiped. In this respect they are similar to Malamatiyeh. (Refer to book. Kashani, Mesbah alhedayeh: 121 quoted by Sajadi, 1354: 382-383)[13].

Qalandar is a pious dervish and is a noble individual. He leaves all of the dependencies and completely discardsall of the customs. Such a human is similar to the character of “Rend” in the lyrics of Hafez, which was free of both worlds. Qalandar does not have any claim and prestige. That’s why named as slovenly and put away his stole. Moulena says: someone followed Qalandar’s way and put away his stole and took hiscrisy and bustle, over the Market. [8].

Secret of rogue and Qalandar was disclosed. I have great respect for him. Whether he is God? Life reader (Qalandar), be a second with us. [8]. Qalandar is one of the unknown words in Persian language. Most of its application can be seen in secret signs of ritual of love. The terms which their identity is not known for ordinary people, are usually used in these signs. Therefore there is no correct information from origin, derivation and first institution of the world. There are many arguing about nomination of Qalandar. Majority of the authors of dictionaries believe that the word is altered form of Kalandri- Kalandreh, with following meanings respectively: “not scraped chump wood and not scraped unfair person”. Based on his argument, Dr. Shafie Kadkani believes that Qalandar is a name of place. Latter some decided to use it for naming persons, as follows: “Qalandar: is a place where its inhabitants had special features, including, in putting away the customs and common habits in the community and breaking the sanctity of the dominant values in people’s everyday life” and they show fearlessness. At beginning, these people on the occasion of their gathering place and living place were named as Qalandar which “refers to Qalandar location”. Up to about the era of Attar, persons were called Qalandari and their living location was called as Qalandar. Later because of emergence of evolution inthe word, gradually these persons were also named Qalandar. Qalandars dedicated their lives for spreading religion of Qalandari and they were traveling in all of their lives. In this case, they did not need to home, wife and children and they went to the Convent or Tekyeh, for short stops and refreshment. They lived in group and traveled in group, so usually were named as “Joughi” Qalandar. As Qalandars did not settle in a place, they were named as tourist. These trips and excursions were for discovering the secrets of universe and gaining the experiences and passing from the crudity period. They went to cities with these perceptions; they attracted people with their contrivances and they invited people to Qalandari’s way. Nevertheless, vagrancy and being homeless was Qalandars real identity. In support of this proposal, the Salandar word can be considered. This word has the same meaning and the same meter with Qalandar and it is said to one who is homeless and displaced. It is also has the same meaning in Kermansi’s dialects. In Dehkhoda’s Dictionary, without any mentioning to the origin of Salandar, it is translated to displaced and confused. (Refer to book. [3].

Garment and customs of Qalandariyeh:

Mostly in Iran, the word Qalandar became popular in seventh century and it seems that this word was mostly common among India’s Sufis. In the period of Mughol, in low power and influence of religious persons, this word came out of seclusion and then reached in different Sufism doctrines in the period of Safaviyeh onwards. Behavior and speech of Qalandaran in Iran, India, Syria and Morocco were similar to behavior and speech of Malamatiyan. Some of them shaved their hair in beard, mustache, head and even eyebrows and wore a green woolen cassock. [9].

Qalandaran shaved their head and they did not pent for hiding their conditions and jobs. They were far from habits and customs, may have been influenced by Hindus. In terms of garment and behaviors, Qalandariyan in Asia Minor had known as Ebdalan in Rome and Shamisian, as the four-beat custom (shaving head, eyebrows, beard and mustache), was common among them and apparently this method of shaving of head, eyebrows, beard and mustache was common from the fifth century AH, among Qalandaran [13].

Hafez composed: there are thousands points which are thinner than a hair. Not everyone who shaved his head knows Qalandari. [4].

Shaving the hair of head, beard and eyebrows which is in edification of Qalandariyeh, is considered as one of the basic principles. And itreminds us some problem of Iran in the era of Sasani. The custom of shaving the eyebrows, in Sasanian Persia, has an ancient history: in the biography of famous Sardar Rustam in Sasanian era, an Azerbaijan Estahbood who called as Rustam “Zou alhajeb”, was written that shaving his Hajeb (or eyebrows) was the cause of his naming as “Zou alhajeb”. Rustam shaved his eyebrows so that no one can say him; there are eyebrows over your eyes. The proverb of being eyebrows over someone’s eyes has been
apparently common among Persians from primordial era and just God knows, that this proverb implies to what customs and habits. Even among Sami and Arabs, shaving the beards was a kind of confrontation of customs.

It is written that “four of elder Persians, with their ornaments came to the Prophet (PBUH), with a golden belt on their waist, withshaved beards and long mustache. When they spoke, the Prophet said: “what kind of look is that? “they answered: “Amarana Khodayekan be Ghasse al Hay va Afve al Shareb” means that God said us to shave beard and not shave the mustache. The Prophet said that may God tell me something against your ideas, “Amarana Rabi Bel Afv va Bel Ghasse al Shavarib” means shorten mustaches and let beard”. [14].

Qalandar’s garments were rough and special and they also called as Joualagh Poush. Also “Joualagh” is the same. Molana says in Masnavi that “a Joualaghi with a naked head passed. With a head without hair and like behind the tub”. [8].

It must be understand that the custom of head shaving was also usual among other sects of Sufi. As Auhadaldin Kermani (died in 635 AH), when accepted an applicant and mystic of Mysticism, shaved his head at the first, then let him to wear cloak. It is also considered by Molana as sign of being Sufi.

The head shaving was also done with certain formalities, in the doctrine of Refa’ieh. The head shaving operator was called “leader of scissors”; against was “leader of repentance” that his job was repented of disciple; and “leader of cloak” that covered the disciple with robe; and the “leader of guidance” that had been trained disciple. They rode the 27th verse of Surah Fath, when shaving the head.

» Laghad Sadagha Allah Rasoulaoh al Roya belhagh Latadkholona al Masjed al Haram ensha Allah amnina Mohalleghin)heads shaved (Rousakam va Mogheserin)(some) with their head shortened ...(.

Apparently, most of Qalandaran had known begging as their customs. Some people like Auhadaldin Kermani prohibited this custom. [13].

Leaders of Qalandariyeh:

A group was known Joseph Nami, as originator of Qalandariyeh and some people known Jamalaldin Savi who lived in fourth century AH and lived in Damietta and died there, as the originator of this sect. Ibn Batouteh also mentioned him. [13].

Their famous precursor in Iran was Qotbaldin Haydar bin Taymour bin Aboubakr bin Souttan Shah bin Souttan Khan Salouri. He was from Zaveh and died in 613 or 618; and he was buried in Zaveh too. Therefore now Zaveh renamed to Torbat Hedariyeh. [13].

Usually in history, Qalandariyeh is known with Qotbaldin Haydar Zavehi. The poor persons of Qalandariyeh and Haydariyeh dervishes are attributed to him, in all around of the Islamic world. Safdi Masoud in memoir of Masoud bin Mohammad bin Aldallal alhamedani, remembered him as a Sheikh of Qalandariyeh. By specification of Safdi Masoud bin Mohammad bin Aldallal alhamedani died in 567. He was lived forty years before Qotbaldin Haydar Zavehi. One of the patriarchs of Qalandariyeh, that there is no information about him, was Sheikh Mohammad Kurd. Fastat narrated that Sheikh Mohammad Kurd along with Shams Kurd, were two of four persons thatafter Jamalaldin Savoji spread the customs of Qalandariyeh in the world. Of course Saheb Fastat stipulated that both Sheikh Mohammad Balkhi and Sheikh Mohammad Kurd and also Shams Kurd died after a while. What is remained from the status of these two Kurds is an innuendo that the author of Fastat mentioned, he said: “both Mohammad and Shams Kurd, were Kurdish from race of Khishiniyan; and the religion of Mazdak“. The important point in this report is that they were both Kurdish and Mazdaki (in fact: Qalandar/ Khorrami). Sheikh Mohammad Balkhi was reminisced as one of the leaders of Qalandariyeh by both owners of Fastat aledaleh and versifier of the Qaladar Nameh. Aboubakr Safahani was the other guy of Qalandariyeh who had a high position among their collection. Khatib Farsi narrated that Safahani was considered as one of the leaders of Qalandariyeh and other than it,there is not his name in any document.In some of the literature that relates to Qalandariyeh, a dignified patriarch was mentioned; that his name was Sheikh Othman Rumi and he was the Master of Jamalaldin Savoji. Even enemies of Qalandariyeh, such as the author of Fastat aledaleh, appreciate Sheikh Othman Rumi for many virtues and excellent spiritual status. There were many leaders in the sect of Qalandariyeh that there is no information about them or the knowledge of historians about them is a little, including: Jalalaldin bin Hesam alheravi, Abubakr Nekisari, Shah Sanjan Khafi, Ali Hariri, Sheikh shahab Qalandar and La’l Shahbaz Qalandar and …. These names and characters that we remember here are those who have been known as Qalandari, in master’s books and manuscripts of historians and by any means, it does not limit them in these titles. The fact is that, the main Qalandariyeh are those who have not any news in history; because they were live in complete obscurity.No one was aware about the truth of their opinions. They and ones who lived besides them have known that who are they, what they say and what they want. [14].

Similarities and differences between Malamatiyan, Fatiyan and Qalandariyeh:

According to what was said, similarities and differences of Fatiyan, Malamatiyeh and Qalandariyeh would be reviewed:
- In all times, disciples and followers of Fatiyan, Malamatiyeh and Qalandariyeh accuse their ego and try to reform the internal and external aspects.
- They are opposite of enjoyment of their servitudes; since they believe that obedience and worship are a way for insolence and arrogant; especially the group of Malamatiyeh that tries to hide the worship.
- Their main characteristics are generosity, magnanimity, courage and bravery.
- All three lived with breaching the customs and habits of society and not afraid of any blame of their kinsfolk.
- Followers of all three, believed in the existence of Sheikh, Mentor and Leader. They built abbey (Malamatiyeh), Qalandariyeh (Qalandariyan) and Zaviyeh (Fatiyan) and located there.
- At first, all of them looked at their failures morally, then the failures of others. Therefore, the purity of the soul and the purity of the conscience had superiority over everything. They always seek to recover their conscience rather than beauty of outward and appearance.

However there are inward and outward differences between Malamtiyan, Qalandariyan and Fatiyan, such as: Malamatiyan did not like to become popular through garment and clothing, but they believed that their concession is conscience not appearance. For this reason, they did not wear woolen clothes and cloaks to prevent from ostentation, but garments of Qalandariyan and Fatiyan wore woolen and tough clothes.

- Qalandariyeh are perfect in abstraction and staying away from people. They try in destruction of habits and Malamtiyeh try to hide their devotions.
- Qalandariyan and Fatiyan lived in style of vagrancies and rogues. They sometimes thieved and plundered people’s properties. While, totally and perfectly respecting the rights of others is the main character of the sect of Malamatiyeh.
- Qalandariyan had ever traveled and they did not have home and family. While Fatiyan and Malamatiyan lived in a stable place and they did not travel.
- Appearance of Malamtiyeh was the same as other people (for lack of ostentation) but Qalandariyan by shaved head, eyebrows and Fatiyan by wearing hat, were distinct from the others. Finally, we can say that on the base of historical trajectory, as mentioned in previous content, Qalandary was a place for people who left the common customs and habits of society. It was not applied to individuals, but Malamtiyeh and Fatiyan were told to specific groups of people.

It seems that the way of Malamtiyan was closer to truth and divine knowledge, because Fatiyan was closed to the groups of “Ayaran and Shateran” and Qalandariyan to the group of “O’bash and maghameran”. Malamatiyeh was the only group that counted purity and serenity as the main belief, ritual and behavioral of self- pillars. They believed that one should not be distinguishable by garment and appearance from creatures, but preference and values of human is relates to his conscience and his inward. This is verse from Noble Quran that Allah says: “the closest servants to God the most virtue”.

Conclusion:
From what was told, knew that all three groups of Fatiyan, Malamatiyeh and Qalandariyeh have originated from Sufism. However, despite similarities, distinctions are also disrupted by it. These distinctions were not such that their summations not be possible and in other words, it is not (Mne al Jam). As can be seen, a Sufi can be chivalry man or even links to the grain of Malamati. Or a Malamati can experiences the grain of Qalandariyeh and/or even joins in Fatiyan, as a perfect and pious Sufi would be a perfect Qalandar. However, the emergence of these three groups which were originated from Mysticism can be considered itself a kind of reaction against ascetic and devoutly Mysticism. Since sometimes, this Mysticism captured in strict, cumbersome and stereotypes customs by the types of Karramiyan Mysticism. The meditative point is that although each of all four current had deviations, historically, and now also is similar, but should not at all neglect the noble and actual currents at the time. What were studied in this paper is only the noble and actual current of it that at the present time, however, remain in the minority, continues its spiritual life. A complete Sufi with pure ego, a humane Fata, a complete Malamati regardless of rejection and acceptance of people and pious Qalandari who is released from others except God, all following Imam Ali (AS) who is model for seekers of perfection in all attributes.

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